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FOR THE GOSPEL MESSENGER.

A SERMON.

ACTS XXVI. 23, 29. "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

It is the remark of the great ancient critic, Longinus, that compared with other orators, the apostle Paul has no superior—we may well ask, has he any equal? Did the eloquence of any one ever produce so powerful a sensation as that, which must have been produced by the reply to Agrippa, just quoted. It was prompt, appropriate, earnest, noble, touching. Agrippa said, "almost thou persuadest me to be a Christian:" and Paul replied—"We may suppose very naturally, that he raised his arm, bringing to view those chains in which he gloried, as he wore them for the gospel's sake. We may suppose that the links clanked—Behold the man enfeebled by his imprisonment, his labors and his anxieties." He speaks: "would to God, that not only thou, but also all who hear me this day, were both almost and altogether such as I am, *except these bonds*." If any of his oppressors were present, doubtless the "iron entered into their soul." But this was more than *eloquence*, for he has remarked, "my speech and my preaching were not with enticing words of *man's wisdom*, but in the demonstration of the *Spirit*, and of power." His whole address, on this occasion, is admirable, both as to manner and matter. Let us briefly advert to some of its prominent parts. To prove the divine authority of the Christian religion, he relies chiefly on these two strong points, his own miraculous conversion, and the fulfilment of the predictions concerning our Lord Jesus Christ. As to the first, he gives a narrative of his life, and in particular of the extraordinary circumstances of his conversion. Several of these facts were known to his hearers—for the truth of the others, he could appeal to unexceptionable witnesses: his language has the characteristic simplicity, and boldness of one who felt that his statements could not be set aside, as if, *you know*, that I had all the prejudices of the most prejudiced of the Jewish sects, and that I was a bitter persecutor of the Christians. What but a miracle could have changed such views, and feelings, and proceedings. You know my former rank and authority. What *inducements* could I have had for uniting with the followers of the crucified Jesus? Rather, what have I not lost by doing so, *as it respects the honors and*

*riches of the world?* You know that I *profited* by the best advantages of education, and of course, capable of investigating the claims of Jesus, could not easily be deceived. The miracle, of which I was the subject, is itself proof of his divine mission, which cannot be invalidated. It ought to influence you, as it has me. They who journeyed with me beheld the light, and heard the voice from heaven—could we all have been deceived in such a matter, when the appeal was both to the eyes and the ears? As to *our* being impostors, *our* wishing to *deceive you*, the supposition is utterly inadmissible, for there was no *earthly* motive, since imprisonment, stripes, and death, are the sure portion of the disciples of Christ; and how can there be any *religious* motive, on the supposition that we are propagators of a false religion, knowing it to be false,—we are either deceivers, or self-deceived. The former is out of the question, as men do not act without motive, and in these days of persecution, there is every motive to reject, and none to embrace the gospel, unless indeed it be true. As to the latter, St. Paul being deceived himself, it was, to say the least, highly improbable, considering his natural strength of mind, and that the bias of it was all the other way, and the concurrent testimony of his companions and friends. Such was the first argument of the Apostle. The same has been admirably opened, and amplified, in that well known work, “Littleton on the Conversion of St. Paul.” It was the argument by which the illustrious author was himself converted to Christianity.

The Apostle’s second argument, on this occasion, is of a more general nature. It is deduced from the life and character of our Lord, as minutely fulfilling the whole series of prophecies relating to him. The auditors of St. Paul were the greater number, if not all of them *Jews*, who were perfectly acquainted with the writings of their prophets, and with the circumstances of our Lord’s life, almost the whole of which had been passed in their country. Agrippa, to whom he particularly addressed himself, was a Jew, and therefore he says,—“The king *knoweth* of these things, for “I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.”

The *correspondence*, therefore, between the fulfilment and the prophecy, was one of which his hearers were aware, or which they could readily trace out, if they were disposed to do so. Will it be said that the predictions were nothing more than fortunate *conjectures*? The particulars are too many to give the least color to such an evasion. “Many of them (remarks a late writer)\* are so nearly *miraculous*, in “their nature, or so *minute* and circumstantial in their details, as almost “to preclude the idea of *chance* in any sense. And we are very sure, “therefore, that we do not assume too much in assigning to *twenty* of “them an average equal chance of *non-occurrence*. Proceeding upon “this ground, we find the probability of their *joint* occurrence opposed “by a disparity of *more than a million* of chances to one; and it results from the combination of all the ratios thus found, that the advent “of our Saviour, in all its characteristic circumstances and relations, “could not have been calculated upon as a matter of *fortuitous* occurrence, with more than one in four thousand millions of millions of

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\*Professor Douglas, p. 249, M’Ilvane’s Lectures on Evidence of Christianity.

"chances. The term *probability* can scarcely be applied with propriety to a case so very remote."

Will it be said, and it is the only remaining alternative, that these prophecies were written *after* the events to which they relate? Heathens might so say, but the Jews could not, for they knew better, and *would* not, for they venerated their prophetic books too much to pronounce them forgeries. To judge then of the force of the appeal, remember that Agrippa was a cotemporary with the founder of Christianity, and that he held the *Jewish* faith. "King Agrippa, believest thou the prophets?" I know that thou believest them. The king, before whom also I speak freely, knoweth that his narrative respecting Jesus, is strictly true. He knows, therefore, that the prophecies in Christ are fulfilled, that the correspondence in the almost innumerable particulars, is exact and complete. The argument was irresistible. No believer in the Jew's religion could avoid being moved by it. "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." The *same* arguments, fortified by the many miracles\* of the gospel age, and by the many *prophecies* which have been and are daily fulfilling, are *before us*, and in addition, *those considerations*, which St. Paul did not now bring to view; the *internal* evidences of the gospel, viz. its sublime truths and excellent precepts, which had been undiscovered, and there is no reason to believe ever would have been discovered by unassisted man,—the general *harmony* of so many writers of various countries, living in different ages, and those minute coincidences utterly inexplicable on any other supposition than the truth of the whole, and the adaptation of these scriptural lessons to all sorts and conditions of men, under every form of society—elevated enough for the highest intellect, and yet sufficiently simple for the young and uneducated—strong meat for them, who by reason "of use are able to discern, and the *milk* of the word for new born babes." But to return to our proper subject. If we had only *the one* well attested miracle on which St. Paul insisted in his speech—if we had only the *one* confirmation of *prophecy*, which is afforded by the life of our Lord Jesus Christ, *they* ought to convince us, as they did Agrippa, of the divine authority of the Christian religion. Our case does not differ from *his*. He did not *see* the miracle, but was convinced by the testimony which we have handed down to *us*. He compared the prophecies with the events, as *we can* do; and if *these* events did not come to pass *before our eyes*, as before his, there are *other* events, as for instance, the present condition of the Jewish people, and the conversion of the heathen, subject to the cognizance of *our* senses—miracles (for every fulfilled prophecy is a *miracle*) of which we were ourselves, eye and ear witnesses. *It is* incredulity then which is *unreasonable*. *It is* scepticism, amid such a blaze of evidence—such scepticism, as continuing to be indulged, will lead a man to doubt, as it has many, his own existence, which is extravagance, folly, insanity. It is easier to convince (as has been well observed) ten men's reason, than to influence one man's *will*. Agrippa was *convinced*, for he could not resist the reasoning of the Apostle, but he is only *almost* persuaded. He discerns the truth, but

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\*Our Lord's miracles are *forty*, besides others generally referred to.

he is not prepared to yield to its directions—deterred, most probably, by his prejudices as a Jew, and his fears, lest this unpopular religion might bring him into disgrace or danger. The testimony is so bright, that he is unwilling to continue to look upon it. Immediately after the words in our text, the king rose up and retired from the heart-searching preacher. Twice was he *thus* treated. Felix trembled under his eloquence, but like Agrippa, was only *almost* persuaded? There are few who *really* doubt the truth of the gospel. There would be as many, if its evidences could be more convincing. “If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead.” Infidelity has its origin in the heart, rather than in the head. The same Rousseau, who said, “the life and death of Jesus were those of a *god*,” said, “I *cannot* believe the gospel.” “If any man will do the will of God, he shall know whether the doctrine be of him, or whether I speak of myself,” (said our Lord)—“Men love darkness rather than light, because their deeds are *evil*.” They have evil prejudices, and practices, which darken the light, and create obstacles to the reception of the truth. They “love the praise of men more than the praise of God.” They intend, at a *more convenient* season, to obey reason and revelation. They may avow their belief in the gospel, and indeed have publicly professed it, yet if they live in sin, or the omission of a known duty, they are only *almost* Christians. Do they believe in Christ, and yet refuse to confess Him before men; to be baptized into his faith, to take on themselves in confirmation, the vows made for them when infants, and to sit with his children at his holy table, they are only *almost* Christians. Why call ye him Lord, and do not the things which he says? In what respects are the *almost* Christians happier than *positive* infidels? *Not* in the privileges of the Church, for *these* are declined: *not* in the peace, and hope, and future reward of the gospel, for *they* are not disciples: they know their duty, and do it not, and therefore shall receive *greater* condemnation. Ah, how many of mankind, and even among those “who profess and call themselves Christians,” that are only *almost such*! How many, who have the holy scriptures, and the ordinances of the Church are yet *not persuaded*. Who but must regret their coming *so near*, and yet losing their hope? Who is not ready to say to them, “would to God that ye were both almost, and *altogether* believers.” The *conversion* of his hearers is among the dearest wishes of St. Paul, among the first petitions his benevolent soul would carry to the throne of mercy. In the same temper, he says on another occasion, “My heart’s desire and prayer to God for Israel is, that *they* might be *saved*.” His charity, disinterested and divine, like that of his Master, returns good for evil, and prays for his *enemies*. These men, without cause, had injured him in his person and character, and He even now was bound by *their* chains; and yet, he wishes them not his bonds, but his privileges and hopes—not persecution, but the peace and joy, which are in believing, as if, give them my happiness, spare them my sorrows. “And Paul said, I would to God that all who hear me this day were both almost and altogether such as I am, except these bonds!” May the like spirit be in each of us, and abound! But why this anxiety, that *all should be Christians*? He *had* been in unbelief, and knew the remorse,



and doubts, and fears of *that condition*. He was now a believer, and enjoyed the peace that passeth understanding, and the hope which is full of glory. How reasonable the wish, that others might escape his dangers, and secure his blessings! Let us learn to be anxious for the conversion, even of an *enemy*. Who can hate another so much as to wish him lost for ever? But shall this desire end in mere *wishes*? Here, too, Paul can instruct us. As he desired, and prayed, so he *labored*, in this holy and benevolent cause. Every man is not required to be a minister. But we are all *brethren*, not by creation merely, but in Jesus Christ, who has redeemed all from destruction, and placed them in the way of salvation, by his precious death. Let each one have at heart the salvation of his brother, and devote to this object, cheerfully, a part of his time, his substance, his services, and his supplications. If, individually, he can do little, he can do much by associating with those societies which have no other object than the diffusion of gospel light, and the means of grace. Be his circumstances what they may, he can at least pray from the heart: "Our Father in heaven, thy king kingdom come." "Hasten the period when thy ways shall be known unto men, thy saving health unto all nations." But if, after the example of St. Paul, and a greater, the Son of God himself, we must do thus much, even for an *enemy*, and a stranger, how much are we bound to do for our relations and friends! "He that provideth not for his own household, (said our Lord,) hath denied the faith, and is worse than an infidel." And if it be thus criminal to neglect the *body*, how much more to be careless of the dangers of the immortal *soul*! Let each one pray and labor, that they who are *his* may be the Lord's. Let him spare neither services nor money, that within his own house at least, the knowledge of redemption, the means of grace, and the hope of glory may be *offered* to all. Let him see that they be instructed in the *principles* of our religion, and for that purpose he can find no better compend than our excellent Catechism, and no better system for imparting Christian knowledge in general, and moving the affections, than *that* set forth by the Church in her liturgy and other offices. Let him encourage them to read and mark the Holy Scriptures, and pray with, and for them. *Above all*, let his *example* speak, "this is the way, walk *ye* in it." Let his *conduct* echo the sentiment of the Apostle—"my prayer and heart's desire to God for you all is, that you may be saved." Let him be able to appeal to the Searcher of hearts for his sincerity in the declaration. "*Would to God* that all who hear me were both almost, and altogether Christians."

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FOR THE GOSPEL MESSENGER.

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LAUD AND MILTON.

*Mr. Editor*,—The following prayers, the one by Milton, and the other by Laud, will no doubt be read with no little surprise by some of your readers. I am no lover of controversy, and by no such spirit is this communication dictated, but I am an enemy to injustice, and specially where it is wide spread in its operation and influence, reaching hun-

dreds of thousands, besides the immediate object of assault. It has too long been the fashion, even among those from whom a calmer judgment might have been expected, to denounce Laud without stint or qualification, and at the same time to regard Milton as a pattern of all that was pure, and elevated, and noble. Time is gradually, though slowly, placing these eminent men, who figured on the opposite sides in the drama of the first Charles' reign, in their proper positions. Differ as we may with the policy of Laud's course, in despite of the causes which must retard the progress of truth in his case, the time must come when he will be viewed in a very different light from that in which he has been too long regarded. If I had the ability, this is no place to discuss the question whether he was sent by God in mercy to give consistency and strength to the Church, at a time when a Primate, of different character and temperament, would have occasioned its ruin. Nor shall I attempt to prove or disprove the charges against Milton of Arianism or infidelity, Pantheism, his advocacy of Polygamy, or any of the other heavy things which have been laid to his charge. My object is simply to present to your readers the following prayers from which they will draw their own conclusions.

"*Milton.*—"They that by impairing and diminution of the true faith, (not Episcopacy, of course,) after a shameful end in this life which God grant them, shall be thrown down eternally *into the darkest gulf of hell*, where under the despiteful control, the trample and spurn of all the other damned, that in the anguish of their torture, shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes, they shall remain in that plight forever, the basest, the lowermost, the most dejected, most underfoot and down trodden vassals of perdition."

It would be painful to characterize the spirit of such a prayer, and the admirers of Milton's sublime genius much lament this, to use no harsher terms, most unamiable exhibition, and be driven for such extenuation as it may afford, to the high party excitement (political and religious,) of the times in which he lived.

In a far different spirit is the prayer of the so much reviled Archbishop. We see here none of the sternness and austerity of the politician, who, when he unfortunately stepped beyond the legitimate line of his duty, proved that, however able, faithful and devoted as a churchman, he was wholly unfit for civil rule. But we do see in this prayer enough to convince any but a bigot that he was, with all his faults and imperfections, a humble Christian and a forgiving enemy. His bitterest foes will hardly be bold enough to charge him with hypocrisy, when they remember that the prayer was uttered almost at the moment when he knew he would meet his God.

"*Laud.*—"Oh, Lord, I beseech Thee to give grace and repentance to all blood-thirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, and when thou hast done all this, *in mere mercy* to them, O Lord, fill their hearts with thankfulness, and with religious and dutiful obedience to Thee and Thy commandments all their days. Amen—Lord Jesus, Amen, and receive my soul into Thy mercy, Amen. Our Father which art in heaven." And this is the prayer, so full of faith,

hope, charity, and humility, of the man whose name many honest, but prejudiced people hold in utter detestation, to whom they ascribe no better motive of action than ambition and lust of power, whose virtue, in their estimate, was cold prosperity, whose love of the Church was any thing but love of God and religion, and whose exercise of authority was a ferocious tyranny, under the disguise of loyalty and patriotism.

A LAYMAN.

A PRAYER FOR ORGANISTS, BEFORE DIVINE SERVICE.

[From a Correspondent.]

O most merciful God, who hast encouraged Thy servants to draw near to Thee, I implore Thee to grant me Thy grace at all times, but more especially now that I am about to take an active part in the services of Thy holy temple. Thou hast been graciously pleased to allow me the privilege of leading the choir of this Thy Church, publicly to sing Thy praises; let me never forget to be thankful for this great happiness. Grant me ability, O God, to perform the duties of my responsible situation in a becoming manner, but never let my aim be to receive, or be satisfied with the applause or approbation of men. Grant this for Thy blessed Son Jesus Christ's sake. Amen.

O Lord, let thy blessing rest on those who are here appointed to lead the congregation in singing Thy praises; assist their humble endeavors, and keep far from them all vain and worldly thoughts—give Thy grace to our beloved minister to preach, and his hearers to receive Thy word, and may it be as seed sown in good ground, and bring forth fruit to the glory of Thy name. Amen.

Finally, O Father, hear all our prayers this day, and graciously incline Thine ear to our songs of praise. With the Psalmist would we join in praising Thee with "the sound of the trumpet and with stringed instruments and organs." Make us to be very thankful for these joyful opportunities of addressing our psalms and hymns to Thee; let them be a foretaste of that everlasting state of happiness prepared for those who love Thee, when with the angels we shall be as one great choir, evermore praising Thee, and saying glory be to Thee and to the Lamb that sitteth on the throne forever. Grant this, O merciful Father, through Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

P. C.

TOLERATION AT A COLLEGE.

It is not every college which cherishes toleration, as we are pleased to notice, it is at "William and Mary," in Virginia. "Established at a time when the Episcopal Church was the *only* one recognized by the government of the State, it was intended for all. Nor is any change from its original design contemplated. The Faculty (themselves not all of one Church) will not seek to bias the denominational opinions of any student. The reading of morning and evening prayers in the College Chapel by an Episcopal minister, will be the sole Episcopal influence exerted by the college as such, over the youth entrusted to its care. There are in the city of Williamsburg three Churches, an Episcopal, a Baptist, and a Methodist; either of which, at the option of their parents, students will be permitted to attend."—*Ch. Witness*.

## NEW PUBLICATIONS.

*The Doctrine of the Incarnation of our LORD JESUS CHRIST, in its relation to Mankind and the Church.* By ROBERT ISAAC WILBERFORCE, M. A., Archdeacon of the East Riding. London, Murray, pp. 548.—Those of us who have enjoyed the satisfaction of reading the masterly volume, which we introduce to our readers' notice, in a judicious review of it, from the "Theologian and Ecclesiastic," will be pleased to learn, that H. Hooker of Philadelphia, has just published an American Edition, which is offered for sale, at less than half the price of the English. We would commend it to our readers, as the best dogmatic treatise on the subject in our language, and worthy a place on the same shelf with Pearson and Hooker.

In narrating the controversies in the early Church respecting the fact of our Lord's Incarnation, Gibbon thus comments upon the definitions of Faith agreed upon in the fourth Œcumenical Council. "The synod of Chalcedon still triumphs in the Protestant Churches, but the fervour of controversy has subsided and the most pious Christians of the present day are ignorant or careless of their own belief concerning the mystery of the Incarnation."\* Bitter as is the sarcasm of the infidel historian, it must be admitted to be not altogether undeserved. Though no pious Christian, on account of the testimony borne to this cardinal verity in the Athanasian symbol, can be ignorant that it is necessary to everlasting salvation, to believe rightly the Incarnation of our Lord Jesus Christ, or ignorant what the right Faith is; still it is too true that many are sadly careless of the awful truth. Nay, not a few of those who are considered pious Christians undervalue this article of Faith under the impression, false of course, that it borders closely upon the God-denying heresy of the Socinian, the dogma of transubstantiation, and what is sometimes not very reverently nicknamed Mariolatry. Hence they consider themselves to be justified in being indifferent to the doctrine itself. Anyhow it is a striking fact that popular theologians very seldom dwell upon this truth either in their teaching or writings; and we should never conclude from the cursory allusions to it there met with, that an inspired Apostle had declared: "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that Spirit of Antichrist, whereof ye have heard that it should come."

Indeed the minuteness with which this doctrine has been revealed in Scripture, and the anxiety with which it has ever been maintained by the Church, lead us to predicate the most important doctrinal and practical obligations to rest upon it. It is not too much to say that the economy of human redemption is founded upon it. Of all importance therefore must the doctrine of our Lord's Incarnation be to the Church and the world, and no greater benefit can be conferred upon Christians than to confirm their faith in a fact which in these latitudinarian days many are practically ignorant of, and all perhaps more or less indifferent to. This is the great value of the volume before us, and

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\*Gibbon, Vol. vii. p. 313.



in proceeding to lay before our readers the foundation on which this doctrine rests, and the consequences which flow from it, we are only treading in the path marked out for us by Archdeacon Wilberforce. But before entering upon it we would, in the writer's own words, fain express that deepening awe with which every step in this sacred inquiry has impressed our own mind. For, when leaving that higher nature of the Ever Blessed Trinity, and those separate parts of our Lord's character which are first considered, we approach the application of these great realities to the salvation of mankind, the subject in reality to be contemplated is that wonderful chain by which God's goodness has united heaven and earth—that condescension which could stoop from the height of heaven to the manger and the Cross—and that marvellous interdependency which can bind together the eternal nature of self-existent Godhead, and the daily actions of man's common life, and make the one of these assist and be essential to the other. Who can meditate on this stupendous example of power and mercy, and not exclaim with the patriarch, to whom in a vision it was once presented,—"Surely the Lord is in this place and I know it not?"

We need scarcely observe that this stupendous truth is founded upon the fact of the Second Person in the Blessed Trinity—the Everlasting Son of the Father—having taken man's nature upon Him in the womb of the Blessed Virgin Mary, and thus becoming the Pattern Man, the Second Adam, He was made the Mediator between God and man, and so restored that intercourse between man and his Creator, which the sin of the first Adam had suspended. In the manhood thus taken into God, Christ lived, died, ascended, and now ever liveth to make intercession for us in heaven. This truth, as reference to the acts of the Council of Chalcedon shows, strikes at the root of the Arian, Apollinarian, Sabellian, Nestorian, and the cognate heresies, and also at a heresy which, though much disguised and more subtle, is equally dangerous and very common—the heresy of Rationalism—which may be said to be the sin of this our age.

Now the characteristic difference between the system of Rationalism and that of the Church, is that the latter makes the individual the starting point for all improvement, whereas the Church's starting point is Christ. Rationalism is for dealing with nature as it finds it: it takes man such as he is, with the powers and the faculties which he possesses, and supposes that their cultivation may enable him to shake off the evils and impurities which all deplore. The man himself, therefore, is the commencement of all renewal; he may use God's grace indeed—he may invoke the name of Christ—but in himself is the ultimate principle of regeneration. Such is the deadly system which ignores the mediation of Christ, and exalts men to be his own mediator.

If it be asked in what our Lord's mediation, which is a consequence of His Incarnation, consists, and how we may become partakers of it, the volume before us will give us the teaching of the Church upon this vital subject. We find that our Lord's mediation has two aspects, one in reference to His acts before His Ascension, the other to those acts of mediation which He now carries on in behalf of His Church, in Heaven. These last are His Intercession and His spiritual presence with His

people on earth. And it is in respect of His Incarnation that either of those acts of mediation are performed. This will not be disputed as regards our Lord's Intercession in Heaven, and equally true is it, when He promised to be with those who are gathered together in His Name on earth, that the special presence is vouchsafed in respect of His human nature; otherwise, there is nothing peculiar in that presence, for as God He is omnipresent. This presence however is by spiritual power, and not by material contact, a truth which some considered to be a contradiction of terms, but which may thus be proved and illustrated. The word spirit is derived from "spiro," to breathe or blow, in consequence of the analogy pointed out by our Lord Himself between the more subtle part of the material world, and that world which is immaterial. But because the word "spirit" is a metaphorical term, derived in the Latin and Greek languages from the action of the breath we are not to infer that there is no such principle in man as an immaterial soul. . . . When we speak therefore of our Lord's spiritual Presence, we employ a figurative term certainly, because it is borrowed from the world of matter; but it is not less a reality that some peculiar influence or power of the mediator, the God-Man, is exerted through the intervention of His Deity, in those places, times, and manners, to which His presence is pledged in the kingdom of Grace. (p286.)

The question which next suggests itself is, how may each child of fallen Adam be admitted into the Presence of the Second Adam, the head of the renewed race of man? by what means may each individual man obtain an interest in that work of mediation which was wrought in expiation on the Cross; which is still discharged by Intercession in heaven, and whose sphere of operation is as extensive as that Presence upon earth which the God-Man vouchsafest through spiritual power. (p. 315.)

To partake of this Presence of our Lord, is to be united to His manhood, and this union, as Holy Scripture teaches, is effected by our union with the Church which is His Body Mystical. The union between Christ and His Church is so intimate that the Church is declared to be the Body of Christ, a fact that is surely most significant. For why should the Church be called a body, and especially why should it be called the body of Christ, did not some relation bind it to that body of Christ which came into existence at His Incarnation. A real and not a metaphorical conjunction must be designed, when we read, "Ye are the body of Christ, and members in particular." The Church also is *one* because it is the Body of Christ, and because it is quickened by His spiritual presence. Hence results the importance of the ordinances of the Church, its hallowed things, places, and persons, its worship and Sacraments, which are the media through which the Son of Man communicates Himself to His brethren. To think to approach God without these media is nothing less than to reject His appointment, and to interpose things of our own invention between God and man. Our own faith, reason, feelings, emotions, are parts of ourselves, *subjective*; our only Mediator, the Man Christ Jesus, is *objective*. We must come unto the Father by Him, and while inward seriousness, and a due preparation of the heart is absolutely necessary, still to speak of superseding outward media of approach, what is it but to deny

Christ and depose Him from His office of mediator, and thus to deny practically our Lord's Incarnation?

The most obvious of these media is the common worship of Christians, which is the voice of Christ's mystical body, testifying to His living Presence. And we accordingly find that in all ages of the Gospel, this medium of access has been used as indispensable to our union with Christ. Even in times of the bitterest persecution, common worship might not be dispensed, and when no longer able to assemble openly, the faithful gathered themselves as such in caves and catacombs, as we learn from the well-known letter of Pliny to Trajan, the truth of which is still evidenced by the present condition of the Roman catacombs.

In the old dispensation, which, as the Fathers say, was the new foretold, we find that that was the peculiar blessing of the Jew over the nations of the ancient world. What nation is there, asks Moses, who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for? And as the Jew could not approach God except through the intervention of the Messiah that was to come, so cannot a Christian except through the Messiah which is come. It was that which made the private prayer of the Jew acceptable to God, just as the prayer of the Christian is available, not for its own earnestness only, but on account of that Intercession which is offered by Christ for the whole Christian body. The profession therefore to worship Christ singly through the mere exercise of private faith, which is the system of the quakers and some other sectaries, is a disparagement of our Lord's mediation, and that because, as our author tells us, His mediation does not depend merely upon our calling ourselves by His name or on our entertaining certain feelings towards Him; but results from that actual relation which He condescended to assume towards us when He took our nature into abiding union with His own. His mediation is a reality external to ourselves, and not a mere matter of our own imagination. It is not enough to say that we gain certain blessings by resorting to that Divine being, who happened once to be upon earth, as though He accidentally undertook the office of speaking in our favor; but His mediation is the consequence of that permanent character which He was pleased to adopt by assuming manhood. He thus became the head of the renewed family, Who offered Himself a sacrifice on behalf of the whole, and through Whom all graces devolve upon the rest, and therefore by a singular fitness was He marked out to be representative of His brethren. So that towards the completeness of His work it was essential that those for whom He spoke should be as truly bound to His manhood as by descent they were to their original parent. For this work was expressly declared to be undertaken on behalf of His mystical body. It is for those who believe in Him through His Apostles' words, and who are "one as we are one," that He intercedes with the Father. Would we have part then in His intercession as mediator, we must be members of that "family in heaven and earth which is called after His name, and therefore the notion of a mere individual relation to our Lord, independently of that social tie which binds us to Him as a part of His mystic body, would lead, when followed into its results to the virtual denial of that office

which He discharges as man : Christ would be received according to the Sabellian theory as a mere name or relation under which in this present dispensation the Father of all has pleased to reveal Himself; and His actual intervention as a person, other than the Father and the Holy Ghost, and as co-operating through that nature which He took of the virgin in the great work of bringing many sons unto salvation, would be practically forgotten." (p. 370.)

From hence we see why common worship and not mere private devotion is the medium of our participation of the mediation of Christ, which is the consequence of His Incarnation. A system of worship upon earth is the necessary correlative to a work of Intercession in heaven. And as the Holy Communion is the chief part of that system, while all other acts of worship were considered sacrificial, that was ever esteemed the great Christian sacrifice. And this because what is pleaded above as the ground of our acceptance is that true manhood which was taken for the purpose of mediation by the Son of God. Through the bread and wine commanded by our Lord himself to be received, that which is offered as a true sacrifice in heaven is present as a real though immaterial agent in earth in the Church's ministrations. And although the real presence in the Eucharist does not necessarily imply a corporal presence, what is done by Christ's Ministers below, is a constituent part of that general work which the one great High Priest performs in heaven: through the intervention of this Heavenly Head, the earthly sacrifices truly exhibit to the Father that body of Christ, which is the one only sacrifice for sins; each visible act has its efficacy through those invisible acts of which it is the earthly expression; and things done on earth are one with those done in heaven. (p. 377.) Hence too is involved the necessity of the Christian Priesthood, the earthly sacrificers of this unbloody offering, and which no more interferes with the common Priesthood of Christians, than does the office of king with their kingly character.

It is the same doctrine which gives reality to the Sacrament of Holy Baptism. As the Holy Communion, according to Bishop Jeremy Taylor, is the extension of the Incarnation, Holy Baptism is that which unites us to the manhood of Christ. It is an actual incorporation with Him through His Church, the putting on of Christ.

(To be continued.)

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#### SELECTIONS.

BISHOP OF MARYLAND.—Extracts from his Address, 1849.

*Contractedness and Fastidiousness.*—"It has been my unpleasant lot reluctantly to listen to complaints both of clergy and of laity, accusing each the other of instrumentality in promoting the increase of this great, this crying evil.\* Undoubtedly there may be faults on both sides; and in more than one instance, I have not been able wholly to coincide in judgment with the brother who has thought it right to leave a united and attached parish or congregation where he was evidently doing good, for the experiment of a new connexion. But in far the

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\* Removal of the Clergy.



larger proportion of cases the fault is imputable to the people. Want of consideration, if nothing worse, makes them neglectful of provision for the merest necessary wants (to say nothing of comforts) of their minister and his family, unpunctual in the payment of the little they have promised, and unthoughtful of the many reasons why it *should* be increased, and the many ways in which it *might* be. How can a clergyman be expected to take up his abode for permanence, where beggary or dishonest debt are the only condition he has in prospect? Let parishes make better provision than scanty, fluctuating, annual subscriptions, grudgingly made, and grumblingly collected, if they desire to be free from the evils they now suffer by frequent changes, and their inevitable consequence, frequent, sometimes long, and always desolating vacancies. Some of those vacancies, too, are occasioned or prolonged by the sinful fastidiousness, or equally sinful remissness, of the people. Clergymen in all respects of irreproachable character and good pretensions,—men, in the judgment of such as are better qualified to pass upon the question than ninety-nine-hundredths of those who arrogate the decision to themselves, abundantly able to show themselves workmen that need not to be ashamed—are coldly or contemptuously rejected by vacant parishes whose closed Churches are tenanted by the bat and spider for months and years together. These things ought not so to be. No spiritual blessing is to be looked for by those who voluntarily incur the privation of the word of promise and means of grace."

*School and Diocesan paper.*—"What has the *diocese* done for the support of its college and the schools, which are leavening the lump with a holy leaven that affords promise of better things, at least in a rising generation? *Something!* Yes: but so pitifully small, the zealous liberality of some three or four score individuals allowed for, that to state it would be enough (or ought to be esteemed so) to make the ears of a churchman of Maryland to tingle! What is the proportion of sons of churchmen sent from home to school or college, that is sent to the institutions of the Church *because they are such?* Where are the sums contributed by the monied men of Maryland who own allegiance to the Church, to establish or endow her literary institutions? to provide buildings, libraries, apparatus? to found scholarships or bursaries, or prizes for industrious merit? to endow professorships, or secure a permanent sufficient capital as a provision against reverses and dangerous contingencies to which, sooner or later, ever and anon, all institutions for education must be more or less exposed? These are hard questions, brethren! I put them most reluctantly, in the hope to draw attention which I have in vain sought to win by less plain-spoken suggestions and insinuations. Considerations of the kind have been enforced upon me lately, by the failure, at least for the time, of an enterprise of a lower order than those to which I have been alluding, and yet of an importance to the interests of which, as your bishop, I am set in charge, that can hardly be duly appreciated by any one not exactly in my position. I refer to the paper published for circulation in this diocese, with reference to diocesan topics, and wants, and institutions, and intelligence. Such an undertaking ought to find, in the hundred parishes and congregations of this, (the fourth or fifth diocese in the

United States in point of numbers) amply adequate support. Admit that at the outset it should not be in size or contents, a rival to the old established and widely circulated papers of other dioceses. Is that a sufficient reason for withholding aid to the effort to maintain it until it shall have had opportunity to become so? Such undertakings must have their infancy, and in that infancy must be weak. The spirit of the common life of Christian oneness; the brotherly and churchly feeling; would be shown in hastening to the support of an enterprise for the common good, while it is weak, because it is so. I know there are objections—and strong ones—against religious journals. But the day for urging them is past. We cannot avert the evil, if it be an evil. The system of journalism, if not used as an instrument, will be felt as a weapon of assault. Intelligence and reading of that light kind which fills the columns of a newspaper, will be had; and if churchmen do not provide for themselves an unexceptionable channel by which it may be obtained, it will come into their families and to their firesides, under forms and in associations which ought to be as far as possible from welcome there. It is true there are able Church journals, of principles to suit all shades of opinion among us, published elsewhere. But they are full of interests and concerns to which far the largest portion of the laity of this diocese are strangers. Why should they not maintain a journal devoted to their own interests, adapted to their own wants . . . . . Our college and schools continue in every respect to deserve the commendations which I have thought it my duty to bestow on them in former years. Without exception, they are doing thoroughly the work for which they were established, and fulfilling every reasonable expectation that has been entertained concerning them. St. James College and the four diocesan schools are now training nearly four hundred of the youth of both sexes in the nurture and instruction of the Church: while St. John's Institute and the Hannah More Academy continue, under a less formal connexion with the diocesan authority, to render efficient and most valuable assistance in carrying out the same great ends. Several parochial schools, too, have been established within the year, and I hear of others in contemplation, or actually in preparation."

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BISHOP OF DELAWARE.—Extracts from his Address, 1849.

*Colored People.*—"Let care be taken to provide in our churches, good accommodations for such colored persons as are disposed to attend. This point was much more considered in our old churches than at present. There is much difficulty, I am aware, in extending the influence of the Church, to this class of our fellow beings. But doubtless, their general estrangement is greatly owing to past remissness and neglect, on the part of the Church itself. The experience of our brethren in the Southern Dioceses, shews conclusively, that there is no foundation in the idea, that our services are ill adapted to interest their minds, reach their hearts, and improve their characters. Those services are proved to be most attractive and most beneficial in their influence. I should feel it to be a sinful failure of duty, if we considered ourselves released from all responsibility for their spiritual wel-

fare; and in the hope that the Church may thus prove a blessing, to souls for whom Christ died, would urge that the doors of our Sanctuaries should be always open to them: and that a place should be always reserved for such as are disposed to worship with us. "Unto the poor the gospel is preached."

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BISHOP OF ALABAMA.—Extracts from his Address, 1849.

"*Our Diocesan Classical Institute and Mission School*—has been commenced, and is now in successful progress, under the care of the Rev. Mr. Peake, as Principal. To this school I would call the attention of the Diocese, and would commend it to the patronage of the friends and members of the Church. It is distinctly and thoroughly a Church School, under the controlling supervision of the Bishop of the Diocese, and designed to be a nursery for the ministry of the Church. It is intended to be no money making institution, as the teachers will receive only the salaries of missionaries, thus enabling the Church to afford gratuitous instruction to many who have a claim upon her charity. . . . . Another difficulty that retards our progress, is to be found in the very prevalent belief that the Church is Romish in her sympathies and tendencies. Strange it is, that a Church, which is the great bulwark of the Protestant faith—whose Articles, and Offices, and Homilies, formally condemn the leading errors and corruptions of Romanism—whose Reformers were burnt at the stake, by the influences of Rome, should yet be charged with Romish sympathies and tendencies. But such is the fact—and it would be mere affectation to deny it or to overlook it. It therefore becomes our duty, honestly and faithfully, to set forth and vindicate the doctrines of the Church, as held and taught; not by some individual Father, but as contained in the Prayer Book; and whilst reverently complying with all rubrical requirements, scrupulously to abstain from the introduction of all novelties, however indifferent in themselves, or however sanctioned by primitive antiquity. The Church is now in a sensitive state, because from the events a few years past, her character is at stake, her integrity and purity are questioned, and therefore, in these times of prevailing suspicion and distrust, little things—an attitude, a symbol—become matters of grave and serious importance. It is painful to reflect on the odium thrown upon the Church, and the injury done to her cause by a few men—I believe the number to be very small—well meaning, perhaps, but superficial and self-conceited, who under the pretence of Antiquity and Catholicity, are fond of introducing various puerilities, in matters connected with the worship and chancel arrangements of the Church: a new set of reformers, who, whilst very harsh in denouncing different Protestant bodies as heretics, and schismatics, are yet very tender and apologetic in their remarks in reference to various errors of Romanism, especially the doctrines of Purgatory, Transubstantiation, Auricular Confession, and the Invocation of the Virgin Mary: men, who whilst talking about their devotion to the Church, treat with disregard her divinely appointed officers, and who, whilst preaching up obedience, show in their conduct all the wilfulness and pride of self, manifested by the most obstinate and wrong headed sectary. Such men

are no more to be regarded as true exponents of the Church, than those who are defective in their views and radical in their tendencies: and though they may flatter themselves that they are Catholics, they can not justly be called sound churchmen. In consequence of recent developments through our papers and other publications, I feel called upon to express these views on this occasion; and as a Bishop of the Protestant Episcopal Church, to testify that, high as may be my views of the Church, the ministry and the sacraments—(and by many, these views would doubtless be considered very extravagant,) I yet have no sympathy and not the least respect for that Pseudo-Catholicity, which, overlooking the authority and the doctrines of the Church, as set forth in the Liturgy, Offices and Articles of the Prayer Book, follows the private opinions and teachings of some individual Father or writer, and thus sanctions a principle, a rule of faith, that has led to most of the wildest errors and extravagances of sectarianism and fanaticism.

Another great hinderance to the permanent prosperity of the Church, is the low and defective view which is taken of the Church, the ministry, and the sacraments. The consequence of this is that many of her baptized members grow up ignorant of her doctrines, careless of her sanctions, indifferent to her privileges, neglectful of her ordinances; and, finally, turning their backs upon their spiritual mother, go off into schism, or heresy, or worldliness. As I travel over the State, it is melancholy to find the multitudes, who though born in the Church have gone away into strange folds, or into the dreary common of the world. This is a great evil; but one which it is in the power of the clergy, in a great measure, to rectify. The claims of the Church must be faithfully, clearly, and repeatedly pressed. The Church must be presented not as a human organization, but as a Divine institution, to which it is a Christian duty and a great blessing to belong, and from which it is a serious loss, and a fearful sin wantonly to separate. People should be taught to entertain a reverence for the authority and institutions of the Church, as a duty they owe to God; and that a positive benefit is to be derived from her ministrations and sacraments. The doctrine, that it is a matter of indifference whether people belong to the One True Catholic and Apostolic Church, or to any Christian organization of human origin, is one pregnant with fearful evil, and one that should be boldly met, and frankly and fully exposed. However this doctrine may be praised and admired under the specious name of liberality, yet it is one which naturally terminates in an indifference to all religion, and not unfrequently leads to open infidelity. If then, we really regard the Church, as a divine institution, let it be openly and fully avowed; let men be urged to be united with it as a duty which they owe to God; let there be no compromising of her claims for the sake of expediency, and no merging of her means and her influence with other associations. In this way, our children and the members of our congregation will grow up intelligent, devoted and confirmed members of the Church. They will be interested in her welfare—they will be grounded and settled in the faith once delivered to the saints, and will be less in danger of falling into schism, either in the direction of Rome or of sectarianism. And yet I would recommend the waging of no war against the various Christian soci-



eties around us. I would cherish towards them kind feelings. I would speak of them and treat them with respect. Their intelligence, their piety, their zeal, their moral worth, and their numbers entitle them to respect. They are aiming at the same great ends, for which we are striving. They are as honest and sincere, and conscientious as we can claim to be; and though in error—in great and serious error—as we are compelled to believe them to be, yet their error in most cases is not the deliberate and wanton rejection of the truth, and of the Church, but the error of circumstances, of locality, of association, of inheritance, and of education; an error more to be pitied as a misfortune than to be condemned as a fault. Towards these various bodies of Christians I would recommend no intolerant, nor vindictive spirit. I would use no bitter nor reproachful words, but I would invite them, and draw them, and win them back to Mother Church by kind words, by charitable and candid answers to their arguments, objections and scruples: in a word, I would preach the truth, the whole truth, without reserve, or compromise, or mitigation; but in a spirit of love, of tenderness, and of sincere regard for their best interests. We shall never win them over and draw them to our side by an unamiable and repulsive bearing, by ill-natured looks, sharp speeches and reproachful epithets.

Another difficulty in the way of building up the Church is in the inadequate support of the clergy. The salaries, pledged to our ministers, are necessarily small; and even these are not always punctually and fully paid. This neglect, I am fully persuaded, arises from no disregard to the rights, and the comfort of the minister; from no unwillingness or inability to pay what is due on the part of the congregation, but from the want of some one to take a personal active interest in the minister's salary, and to see that it is promptly and fully paid. When collections are postponed or overlooked till the subscriptions are due for two years, and are then called for at once, the burthen of supporting the ministry is found to be oppressive; dissatisfaction ensues; complaints are uttered; contributions are diminished;—the minister, after struggling for a while, with mortification, and debt, and want, resigns his charge; and the door of the sanctuary being closed, the congregation is scattered and weakened. But few can conceive or tell the anguish of soul suffered by a modest minister, when, in the withholding of his little stipend, he thinks he sees the evidence that his people care nothing for him; that he has forfeited their esteem, and that his influence over them has been lost. It is this thought, and not the sense of poverty and want, that weighs down and crushes the innermost soul of the minister; that paralyzes his energies; that deadens his zeal; and that blunts and dries up his holiest sensibilities and sympathies."

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BISHOP OF RHODE ISLAND.—Extracts from his Address, 1849.

"At the time of the meeting of the last annual Convention, the Rev. Eli W. Stokes, rector of Christ Church in this city, was absent, in Europe, for the purpose of soliciting funds to liquidate the debt by which that parish has been embarrassed ever since their house of wor-

ship was erected. In consequence of a certificate, required by the laws of England, furnished by me, he was received with great kindness by the Archbishops, Bishops, and Clergy of our Mother Church; and I am happy to inform you, that his mission was crowned with entire success, and the liberal contributions which he received in that distant land have enabled the gentlemen holding the property in trust to make a satisfactory settlement with the mortgagees. The congregation is now free from debt, and our colored brethren have wisely made over their corporate property to the "Board of Commissioners for Church building," with a view of security against embarrassment and incumbrance for the time to come. The Christian generosity with which our English brethren answered the appeal made to them in behalf of that feeble parish has been duly acknowledged in a letter addressed by me to his grace, the Archbishop of Canterbury, and through him, to the Church over which he so worthily presides. . . . The work of Church building has not been entirely neglected in the Diocese. A small chapel, occupied by us, has been erected within the past year, in Phenix village, and a beautiful stone Church, in Portsmouth, is now nearly completed and ready for consecration. Both these structures have been erected at the expense of benevolent individuals. . . . Let us realize that, while it is our duty, as clergymen and Lay Deputies, to do the necessary legislation of the Church on one or two days in the year, it is our higher duty, on every day and throughout every year, to put forth our efforts in aid of the Church's great work in publishing the Gospel of Christ, and promoting the salvation of mankind."

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BISHOP OTEY'S ADDRESS IN MISSISSIPPI.—Extracts from it, 1849.

"Monday, 5th June — Arrived to-day about sun-down at Kirkwood, the seat of Col. McWillie, and found this excellent family in deep distress and anxiety for the extreme illness of an interesting little son, some 10 or 11 years old. It pleased God, however, to turn our fears into hopes, and our prayers into praises for his unexpected relief and recovery, and the next day, Tuesday, 6th, we were able to have a congregation gathered in the parlor of Col. McWillie, when Mr. Giles read the morning service, I preached, confirmed *six* persons, and delivered an address. The little flock which is here collected together, is under the pastoral charge of the Rev. E. H. Downing. With praiseworthy liberality, they have contributed of their worldly substance, the means requisite for the erection of a comfortable and commodious Church, which is understood to be in a forward state, and perhaps by this time, nearly, or quite ready for consecration. Amidst these causes of congratulation, however, the family of Kirkwood have not been left, during the past year, without their cup of sorrow and affliction; the hand of death fell suddenly and unexpectedly on one of the most promising of the congregation, in the person of young Mr. Anderson, upon whom hope had fastened its goodliest expectations, who having just finished a course of liberal education, had returned to his friends and was just entering on a career which gave every promise of honor to himself, and usefulness to the world. While

we bow submissively to these dispensations of our Heavenly Father, who in wisdom has ordered them. and which have reached not a few families of our communion in this diocese the year past, we can but sympathize deeply with surviving friends, and relatives, and breathe a prayer to the God of all consolation that he will be pleased to comfort their hearts. . . . . For a removal of the great evil of inadequate support of religion among us, I would also most earnestly commend to the notice of the Church in this diocese, the system of "*weekly offerings*," as it is termed. It is simply to make a contribution every Lord's Day of some portion of our worldly substance for the service of religion, to be bestowed on the suffering poor and needy as alms, if occasion so require; to meet the incidental expenses attendant upon keeping up the public worship of God; to aid in the support of the minister, thereby diminishing the pew rents, and if practicable, dispensing with them altogether, and to help forward the missionary work. Such are the objects aimed at by the plan of weekly offerings; and without detaining you by any labored effort to vindicate its propriety or to show its feasibility, I may just say here that it has the sanction of apostolical and primitive practice to plead in its behalf, and a reasonable measure of success wherever it has been tried in modern times to recommend it."

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CHURCH ARRANGEMENTS, &c.

From a Charge of Archdeacon J. B. Collyer, May, 1849.

*Table of Commandments.*—Nor can the custom be valueless which exhibits conspicuously to the public from the Bible the moral law which Christ came to fulfil; and especially which indicates that the religion of the Church of England is, what of all things we rejoice in its being, a scriptural religion, maintaining the supreme authority of holy writ. Who knows not that the second commandment, forbidding the sin of idolatry and declaring the displeasure of a jealous God against it, has at various times been omitted in copies of the Decalogue? Even in the early times of the *Reformation* it is found that this was the case, till the error was corrected by its being properly placed with the other commandments in their present Protestant form. If then it be necessary to prevent men's conceptions of the Deity from being vitiated, and their worship of Him from being corrupted—if it be of consequence that the delusive aids of idolatry be rejected—that all vain refuges be banished and the departure of the heart from the living God be prevented—if it be proper that an impression of their duty both to God and man be stamped on the minds of a Christian congregation—then is it most desirable that the *divine* unchangeable law and ordinances be presented to the view in our holy places entire and un mutilated, that we have there always amongst us, in our sight and in our ears, a portion, not to be mistaken, of God's eternal word.

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SIR THOMAS MORE.

Let all disunited families study with care this beautiful sketch of a household of love, as given by an eye witness, Sir Thomas's friend, the great Erasmus:

'More hath built near London, upon the Thames' side, to-wit, at Chelsea, a commodious house, neither mean nor subject to envy, and yet magnificent enough. There he converseth affably with his family, his wife, his son, and daughter-in-law, his three daughters and their husbands, with eleven grandchildren. There is not any man so loving to his children as he, and he loveth his old wife as well as if she were a young maid; and such is the excellency of his temper, that whatsoever happeneth that could not be helped, he loveth it as though nothing could have happened more happily. You would say, there were in that place Plato's academy; but I do the house injury in comparing it to Plato's academy, wherein there was only disputations of members, of geometrical figures, and sometimes of moral virtues. I should rather call this house a school of Christian religion; their special care is piety and virtue; there is no quarreling, or intemperate words heard; none seen idle; which household discipline that worthy gentleman doth not govern by proud and lofty words, but with all kind and courteous benevolence. Every body performeth, yet is there always alacrity, neither is sober mirth any thing wanting. He suffereth none of his servants either to be idle, or to give themselves to games, but some of them he allotted to look to the garden, assigning to every one his separate plot; some again he set to sing, some to play on the organ; he suffereth none to *touch cards or dice*. He used, before bed time, to call them together and say certain prayers with them.'

*Christian Witness.*

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POETRY.

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WHAT! LEAVE MY CHURCH OF ENGLAND!

What, leave my Church of England,  
My Fathers' and my own:  
What, act the viper, sting the breast,  
Whereon my strength has grown;  
Oh, bid me leave all else on earth,  
The near and dear I've known,  
But not my Church of England,  
My Fathers' and my own!

What, leave my Church of England,  
My glory and my pride,  
Abjure the faith which Jesus taught,  
She holds no faith beside;  
"Upon this Rock," secure she stands,  
Though "gates of hell" assail,  
For Truth Eternal spake the word,  
"They never shall prevail."

My good old Church of England,  
I love her ancient name,  
And God forbid this heart should feel,  
One throb to do her shame;  
A mother she has been to me,  
A mother's love has shown,  
And shall I spurn a parent's arms,  
A stranger's call my own?



My dear old Church of England,  
 I've heard the tales of blood,  
 Of hearts that loved her to the death,  
 The great, the wise, the good;  
 The "faith delivered once" they kept,  
 They burned, they bled they died,  
 And shall their children's children now,  
 Be traitors at her side?

My own dear Church of England,  
 The blood hath not run cold,  
 That coursed like streams of liquid fire,  
 In Martyr's veins of old;  
 The cruel blaze their vitals fed,  
 Hath lit another flame,  
 That warms the blood in every heart,  
 Of those who love her name.

I love my Church of England,  
 For she doth love my Lord,  
 She speaks not, breathes not, teaches not,  
 But from his written word;  
 Her voice is like my Saviour's voice,  
 Compassionate and kind,  
 She echoes all his precepts pure,  
 She tells me all His mind.

I love my Church of England,  
 Because she doth lead me on,  
 To Zion's city fair and bright,  
 Where Christ the Lord hath gone,  
 She follows in the steps of Him,  
 The life, the truth, the way,  
 The "Morning Star," to light my feet,  
 From darkness unto day.

Then hear my Church of England,  
 Thy child proclaims a vow;  
 God grant His grace to keep the pledge,  
 That God doth witness now;  
 Let others leave thy arms of love,  
 To build their pride a throne,  
 My Church shall still be dear to me,  
 My Fathers' and my own.

*Protestant Watchman.*

#### CONFIRMATION.

Sight delightful, in thy temple  
 See thy servants Lord appear,  
 By the Holy-Spirit guided  
 To thy altar they draw near;  
 Blooming youth around are standing,  
 Age with white and reverend brow,  
 They unite their faith professing,  
 Sealing their baptismal vow.

They renew the solemn promise  
 Which before was certified,  
 They confirm their first allegiance,  
 In their Saviour to abide;  
 They enlist them in his service  
 In his ways their lives to spend,  
 And the Gospel's precepts follow  
 Till with dust their forms shall blend.

Soldiers to continue faithful,  
 In his righteous cause to fight  
 Manfully against all evil,  
 Ever striving for the right.  
 From the world, the flesh, and Satan,  
 Still to keep themselves apart,  
 Their Creator, truly serving,  
 With a meek and willing heart.

Low in humble posture kneeling  
 Holy thoughts each bosom fill,  
 And their souls to God aspiring  
 Ask for grace to do his will.  
 Rite devoted, apostolic,—  
 May each contrite suppliant's voice,  
 Rise, like incense sweet and precious,  
 And angelic hosts rejoice.

Grant, O Lord, on each thy blessing,  
 Joy and hope, and peace impart;  
 May they ever join to praise thee,  
 Never from thy grace depart.  
 Thus the Church receives her children,  
 And embraces with her love.  
 Thro' her Courts below to lead them  
 To the Courts of Heaven above.

Niagara Falls.

Utica Gospel Messenger.

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### RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture.*—That for September, was by the assistant missionary, at St. Stephen's Chapel, Charleston, on the subject of the predicted gathering into the Christian fold of the Jewish people, and the duties thence resulting. The amount collected was \$10 92.

*Missions of the Church.*—In the "Spirit of Missions," (July and August, in one number,) we have the annual sermon by the Bishop of New-Hampshire, who thus invites attention to *voluntary* tithes:—"I must plainly declare my belief, that there is not a Church within the confessed obligation of the thirty nine articles, that does as much as it might for the glory of Christ, and the salvation of the souls of men. And I must gravely doubt, whether in all our sixteen or seventeen hundred churches, there are ten churches containing ten individuals who will be able to stand up in the day of Christ, and declare that they did what they could. Did it ever strike your minds as a great and oppressive hardship, that for the purposes of religion and benevolence, the law of God by Moses exacted one-tenth of the income of the people? It does not appear from history, that the exaction ever caused poverty or distress. Again, permit me to ask, has it not sometimes come up among your thoughts when meditating on the administration of government in the Church of the olden ages, to inquire, whether that exaction was founded on any general and permanent principle of Providence? Whether it was consistent with a reasonable ability in men to produce and acquire, and the reasonable neces-

sities of men to enjoy and consume? To these last questions my understanding requires me to give an affirmative answer. The exaction was founded on a due regard to the wants, necessities and enjoyments of men in the present world; and the individual who honestly and promptly met it, could never be reduced to nakedness or starvation. Moderate industry, economy, and the avoiding of useless expenditure, were sure to secure the means both of obedience and of comfort. And he who thus showed his appreciation of duty to God, could expect with confidence to "receive manifold more in this present world, and in the world to come, life everlasting. Now, if that law was enacted with a wise forecast, and if the mind of the legislator was duly enlightened and duly influenced by the principles which govern want and supply; if the omniscience, wisdom, and holiness, which gave the moral law, gave this also; and especially if men have any thing to provide for beyond the pleasures and necessities of the present world—then I must think we are bound to regard the law of the tenth part as the indication of a permanent line of duty. Is there not reasonable ground to believe that it was so intended? There does seem to be some need of an outward test and trial of the honesty of conscience in cases where the conscience has to do with social duties."

.... "The entire receipts of the year having been \$41,453, and the total expenditures \$40,833, of which \$34,665 have been expended at the Missions, no less a proportion of this last sum than \$30,406 has been contributed under special designation of particular Missions. The China Mission, with all its expenditures for building, has been sustained by such contributions, to within four hundred dollars; the expensive African Mission, to within seven hundred; the Mission at Constantinople, to the extent of three-fourths of the annual appropriation; and that at Athens, to the extent of more than half. It appears that the actual amount of contributions, the object of which was not specified, was, after deducting the central expenses, little more than four thousand dollars. .... An experience of eighteen years of honored and successful labor justifies the strongest confidence towards the missionaries at Athens. .... Peculiar causes for devout gratitude are found in the continuance of the life and labors of the Missionary Bishop in China; in the very zealous and efficient exertions of his associates; in the liberality with which the erection of his Church and school, as well as the Mission itself has been sustained; in the actual conversion of a few, as the first fruits of our Church amongst the Chinese; and in the near approach of the day when one of them is to be ordained as a minister of this Church amongst his countrymen, the first man of Pagan birth who has ever been received to its orders. .... The Church would certainly see with extreme regret, so important a measure as the relinquishment of Constantinople Mission even made a subject of deliberation on a ground so simply financial and executive, and for reasons so insignificant in comparison with the great objects for which the Mission was undertaken. It would cast reproach and disgrace upon the Church, if a Bishop, thus sent out, should be suffered to struggle with such difficulties, involving a loss of credit; and measures should be promptly taken to relieve his harrassed mind, and to meet his wants, by regular—and, if possible, quarterly remittances.

....How few are the bequests, considering the number of those who have property to bequeath, to the godlike objects of circulating the Holy Scriptures, of building sanctuaries for the ministration of the word and ordinances, and of sending the herald of a Saviour's love to the waste places of the earth! This is a duty which may well be pressed upon Christian men, by those who are set over them in the Lord; and the faithful exhibition of such responsibility is in exact accordance with one of the admonitions of our Prayer Book to the Clergy, in its impressive Office for the Visitation of the sick.... These natives of the forest themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life.... Three Bishops, one hundred and four Presbyters and Deacons, and three Laymen—total, 107, are at this time in the pay of the Domestic department.... The Foreign Committee say, their pecuniary embarrassments have passed away; they have been enabled to meet every engagement of the year; they have not to mourn the death of any laborer; they have added to their Missionary force abroad; they have not had occasion to lament the disappointment of any reasonable hope; they have solid grounds for a confident expectation of the gradual enlargement of their plans. ....In order to economize, the Domestic Committee have resolved, that no appointment of Secretary and General Agent be made through the current year; but that the duties of such office, so far as relates to the necessary superintendence of Missionary operations during the recess of the Committee, be assumed by the clerical members, and divided among them in such manner as may be found most effectual to carry out the same .... The difficulties to which the Missionaries are usually subject, have been much increased during the past summer. The pestilence with which our country has been visited, has been a heavy addition to the toil and trial of the Western clergyman's life—depriving him, in some instances, of his congregation, and, consequently, of the chances of support;—adding, in other cases, very much to his labor, by the constant calls for his services to perform the last offices of religion to the dying, and for the dead;—increasing every where the already arduous duties of the Ministry in the West. Under these circumstances, the Domestic Committee would earnestly and affectionately appeal to the Clergy and Laity to make speedy and liberal contributions. Worn down by constant fatigue, and enervated by a more than usually debilitating season, the Missionaries need all the relaxation, and all the freedom from anxiety and care, which it is in the power of their more highly favored brethren, to place at their disposal. At such a time as the present, it is little to the credit of the Church, "the hire of the laborers, who have reaped down her fields," should be kept back.... The North Western Bishop reports, "the extent of the field before me, its daily increasing importance, the feeble efforts of the Church, the very small number of Missionaries, and the sad and most mortifying delays in redeeming the pledges which have been made to those faithful men, overwhelm me with astonishment and sorrow. Would to God, brethren, I could rouse our



members to a sense of their vast responsibility. There is a work of unutterable importance to be accomplished. And that work rests upon the Church of our Almighty Redeemer—the branch to which we belong—the Protestant Episcopal Church of the United States. I am almost compelled to turn a deaf ear to the solicitations from Indiana and Iowa, and especially from Wisconsin. And what shall be said of the Indian Territory and Minnesota, in neither of which have we now one representative of the Church, except the chaplain at Fort Snelling. For God's sake be more liberal. Let there be an itinerant for each State and Territory. Nine more Missionaries are now wanted in Indiana, seventeen in Wisconsin, and three in Iowa. The inhabitants are increasing by tens of thousands; and among the emigrants, especially from the State from which I now write, there is quite a considerable number of Episcopalians. Can we, with a safe conscience, abandon them to the deleterious influences which every where prevail? . . . The South-Western Missionary Bishop, writes of a Missionary,—“He entered upon his duties, according to my judgment, in the proper manner, and in the right spirit. In his ministrations determining to know nothing but the ways of the Church, and following faithfully her wise prescriptions, he moves on quietly, turning in accommodation to the prejudices of others, neither to the right hand nor to the left; and, while he sedulously avoids every thing like fraternization with the various sects, being careful to abstain from any assault upon their peculiarities, and in his private and social intercourse, manifesting kindness of feeling and courtesy to all. By such a course, a zealous Missionary, possessing only a moderate share of ability, can never fail, with the blessing of God, of ultimate success.” . . . “We appeared before the wandering people robed in the surplice and gown. The congregation were interested by the apparent novelty.” . . . In the settlement formed by the Spaniards, it would seem that the first effort, after providing security against the sudden inroads of the wild tribes of Indians, was to erect a temple for the due celebration of the rites of their religion—thus setting an example worthy of imitation by those who, professing a purer faith, are yet prone to postpone the erection of the Church and the establishment of the ministrations of the Gospel to a distant and uncertain period. . . . The young Missionary, who has, from the first, labored under the proverbial disadvantage of a ‘Prophet in his own country,’ is, I think, growing in the esteem and confidence of the community; while he has been most efficiently aided in spreading a knowledge of the Church and her doctrines in the community at large, by two leading members of the congregation, who, intelligent, devout, consistent and thorough Churchmen, understand it to be their duty not to hide their light “under a bushel,” but to let it in all modesty and humility “shine before men.” . . . Attention has been extensively awakened to the peculiar excellencies of the Church, both in doctrine and worship; and there are few prominent points where her ministrations would not be received with gladness. Many respectable persons, at various places, perplexed by the multifarious forms of error in religion, all set forth as the truth of God, and disgusted with the ravings of ignorance and fanaticism, are looking to the Church as a refuge, and a haven of rest and safety. The Church

is charged with a Mission to these new States which she herself has acknowledged, and which must be fulfilled; and vain will be the effort to evade the responsibility, by turning her eyes upon the imagined greater obligation to provide for the necessities of the thousands who, in the eager pursuit of sudden riches, are hurrying to the distant shores of the Pacific. Instead of the appropriation to the South-Western Mission having been *increased*, as was represented last year to be urgently demanded, it has been actually *reduced*, and that under the plea of the necessities of California! God forbid that I should utter one word against sending Missionaries to that region, or, if required, to the ends of the earth, provided the means can be furnished without abandoning, or, which is the same thing, *starving out* our Missions already undertaken at home. But I feel bound to raise my feeble voice against that which appears to me to be, the improvident and ruinous policy of continually extending our operations without any increase of the means for carrying them on. The Lord of the world could make the "five loaves and two fishes" sufficient to satisfy the hunger of five thousand fainting souls; but do we claim the exercise of that power?" He had travelled twelve thousand miles, baptized 9 adults, and 19 children; confirmed 43, and preached 105 sermons.

*Michigan, Tecumseh.*—"With the Divine blessing, the few members in those places will be strengthened and encouraged, and will be prevented from straying from the blessed fold of the Church, as it is to be feared some of them will, if no one be found among her ministers to care for these poor sheep in the wilderness."... The itinerant writes, "In reviewing the events of the last six months, the remark may be made with truth, that there has been a lamentable degree of worldliness and indifference to the claims of Christ. This complaint is common in Michigan, and is, without doubt, well founded. Political frenzy, and the 'pomp and vanities' of life, have contributed their evil influence. Yet the Ministers of Christ are sustained under their heavy trials by the precious promises of God's Word, and by witnessing, at times, genuine sensibility of heart and Christian benevolence. It is very gratifying to know, too, that the public mind in this vicinity has become alarmed by the increasing prevalence of intemperance and other kindred vices.

*Foreign Missions. Africa.*—Money to build a Church has been remitted. "By famine, the colonists have been almost as great sufferers as the natives; and indeed have been only enabled to live by eating the cabbage obtained from the palm tree. In the good providence of God, rice is now again coming in; the hungry ones receive their daily bread, and are enabled to attend school as before. Fifty-one presented themselves to-day for examination."... "The Rev. Mr. Payne has transmitted to this country a translation made by him into the Grebo tongue of the Gospel of St. Luke, which has been printed by the liberality of the American Bible Society. A Bible history in Grebo has also been printed...." "One of the oldest headmen, some days ago, after the Missionary had concluded an address on the judgment, said to him, with much feeling, "Payne, you think your preaching has no effect upon us. You are mistaken. It has had its influence on me. Before you came I was a very revengeful and reck-

less man. I am not so now." In the school are 63 children. The preaching is in Grebo. A dying convert left this testimony—"Bury me not after the custom of my country. I wish Mr. Payne to bury me—I am a Christian."

*China.*—"The Bishop has given his personal oversight to the school, has preached and otherwise officiated in the Mission Chapel, and has continued with very little remission in the revision of the Chinese version of the Scriptures. He has been likewise occupied in the preparation of portions of the Scriptures in the colloquial dialect of Shanghai, for the use of the Missionaries. During the year, the Rev. Mr. Spalding, by close application, has qualified himself for preaching in the difficult language of the country, so that the Bishop has now two Presbyters to aid him in that most important department. The promise of funds for the erection of a suitable Mission Chapel has been realized, and the Bishop advises the Committee of the receipt of the sum of £1000 sterling from a member of the Church in the United States." In the chapel, Daily Service is held, and about 60 persons attend. . . . "We have determined to get as many native schools under our control and direction as possible. For this purpose we offer to Chinese teachers a bonus of one dollar per annum for each boy; in compensation for which, we claim the right to direct the studies of the boys, to have the Scriptures and our Catechism studied, in addition to the Chinese classics, and to have prayers and other religious exercises whenever it may suit us to visit the school. . . . By the donation of one gentleman, we have been enabled to build a school-house that furnishes accommodation for all the boys of the school, their teachers, and another family: by the liberality of the other, we have the means to erect a good substantial brick church for the worship of God and the administration of his sacraments. . . . This morning, Rev. Messrs. Medhurst and Muirhead, with Mr. Lockhart, returned home, robbed and beaten very severely. Yesterday they went out on one of their accustomed excursions for preaching and tract distributing, and visited Ching-poo: the city mentioned in my Journal of 12th February, 1846. (See Sp. Miss., June 1847.) While they were within the city walls, some annoyance was experienced from a number of Grain-Junk-men who are loitering about the neighborhood; but after they had left the city and were on their return, a party of ruffians intercepted them and plundered them, using a heavy hoe and an iron chain to beat them with, and treating them with great indignity and brutality, by the severity of their blows. . . . To-day my Chinese congregation was very numerous and attentive. In the afternoon I went to the London Society's Chapel, in the city, and found there a very large number, who listened to Mr. Medhurst in the most orderly and respectful manner. I also passed by the lot where our new school-house is building, to see whether the clause in the contract prohibiting work on Sundays, was observed. Not a man was on the ground, but one or two, who sleep in a little mat shed and keep watch continually. Observance of the Sabbath appears to strike the minds of China men very favorably: it often furnishes occasions of declaring to them who it was that made the heavens and the earth, and what are His claims upon His creatures."

*Constantinople.*—"The rector of a Church, (a man already holding reformed views in many respects, but who, for want of a guide, found his mind entirely unsettled as to the course which he ought to take,) upon reading our Prayer Book, was so impressed with the excellency, and purity, and primitive simplicity of its doctrines and rites, that he determined to make it his model in all his efforts in behalf of the improvement of his people, and has accordingly collected from his congregation the most intelligent and most advanced, to whom he is communicating his views, and forming them into an association, for the purpose of gradually bringing their own practice in accordance with the guide which he has chosen. His preaching, I am told, is eminently evangelical, and himself advancing daily in the knowledge and love of the Truth. To this I might add many other instances, if the limits of my Report would allow it. With the Prayer Book has generally been circulated my little Treatise on the Anglican Church."

*Athens.*—"Four hundred pupils have been in regular attendance ever since September. At the close of our seventeenth and the beginning of our eighteenth year of Missionary labor, we find ourselves surrounded by many encouragements. We are continually receiving most interesting testimonies of the lasting effect of our early instructions: and while we have daily before us many evidences, how difficult it is to overturn old systems, how rarely in after life the mind can divest itself of early associations, we realize more than ever the important privilege we enjoy in being permitted to imbue the youthful mind of our pupils with evangelical truth, and we feel that it is a glorious opportunity of working for God, which we would not willingly relinquish. It must, we feel assured, one day bring in a plenteous harvest to the Church of Christ.... A late pupil writes, "I never omit in my prayers, both night and morning, to render thanks to the giver of every good gift, that He was pleased to vouchsafe to me the love and affection of the virtuous and the good, and chiefly of my revered and excellent mother, Mrs. Hill. Scarce a moment passes, dearest mother, that I do not recall you to my remembrance; and how should it be otherwise! Next to God, you were my chief benefactor: oh, do I not know and feel this! and can I ever forget the labor, the care, the anxiety I caused you! Oh no, my dearest, most beloved mother; for if in the midst of my many trials, which God graciously sent to try me with—if in the midst of my distresses, which have been so many, I had not recalled to my mind, and revolved again and again those golden and saving counsels of yours, what would have become of me; what a different person from what, through God's grace, I am! .... I repeat over and over again, the hymns I learned at your house, while I was at school. These are the following: 'Jesus! lover of my soul!' 'Rise my soul;' 'Rock of Ages;' 'Vital Spark of Heavenly Flame,' and many others which we then learned by heart. I accustom myself also to repeat by heart, every day, the verse for the day, selected from the Holy Scriptures, in the little book entitled, 'Daily Food.' These are my only sources of recreation."

*Finances.*—The Domestic Committee report for the year \$27,263, \$1,372 less than last year; from South-Carolina, \$1,798, which is \$494 less than last year. The Foreign Committee received during



the year \$42,146; from South-Carolina, \$4,156. For the *months of July and August*, for Domestic Missions, \$ ,855; from South Carolina, \$187. For Foreign Missions, \$4,457; from South Carolina, \$372. For the month of September, for Domestic, \$2,538; from South-Carolina, \$649. For Foreign, \$3,325; from South-Carolina, \$1,265. There are several legacies for Domestic Missions, one of \$5,000 from a gentleman of New Jersey, and a donation from a member of the Church, (Diocese not named) of £1000 for the Mission Chapel in China.

*Rhode-Island.*—At the Convention of 1849, the following was passed, respecting Deputies to the General Convention. "The Clergy shall nominate the Clerical, and the Laity the Lay Candidates, by ballot. The candidates thus nominated shall be respectively reported to the Convention. The President shall then declare the Clerical nominations to the Laity, and the Lay nominations to the Clergy, which bodies shall separately and by ballot, for each candidate, confirm or reject the nomination."

*Mississippi.*—The Rev. W. M. Green, D. D., was unanimously elected Bishop. It was resolved, "That in the event of the Bishop elect accepting the offer to become, for a time, the Rector of Trinity Church, Natchez, the sum of one thousand dollars be and is hereby assessed upon the different parishes, other than Trinity Church, Natchez, in a ratio, to be determined by the Standing Committee of this Diocese. That if the Bishop elect should not become the Rector of Trinity Church, Natchez, as contemplated, then the Convention will furnish a house and pay to him, as his salary, the sum of two thousand dollars per annum. The Committee to whom was referred an inquiry into the condition of St. Thomas' Hall, Holly Springs, beg leave respectfully to report, that under the conduct and management of its present principal, the accomplished scholar and most effective disciplinarian, Henry M. Whitehouse, this institution is in a highly prosperous state; that, though a Church institution, and as yet but partially known, it has between fifty and sixty pupils, all or nearly all of whom, are under a course of the highest classical training; that some of its pupils have already entered our colleges abroad, and as the fruits of their previous training, are now taking the highest rank in the scholarship of those institutions. They would add, moreover, that during the past year, the principal has, out of his private resources, made great improvement upon the buildings of said institution, and that they are now in a finished state, and ready for the reception of boarding pupils. The Committee would furthermore add, that such is the excellence of the order of this institution, in all its departments of scholarship and discipline, that in their opinion, were its merits and character generally known, every churchman in this diocese, who is sending his son from home, for the purpose of education, would without hesitation, place him at this institution—that the clergy of this Diocese be requested to urge upon their respective flocks the adoption of the primitive practice of weekly collections at the offertory,

and to instruct their delegates to the next Convention to introduce a Canon at that Convention to secure the above object.

*Resolved*, That this Convention believes it would greatly conduce to the interest and advancement of the Church, were every parish Church free to all persons, as it was in Apostolic and primitive times. The Convention, therefore, most earnestly recommends to the vestry of every parish where a Church may hereafter be erected, to provide that there shall be no pews sold or rented, but that the said Church shall be open for all persons to worship therein freely. The Convention believes that an equal amount of salary for the minister can be raised by voluntary subscription, and by other means; and regarding the system of selling and renting pews, as injurious to the best interests of the Church, and as having a tendency to exclude the poor and humble from becoming stated worshippers therein, it is earnestly hoped by this body that the system will be abolished by the vestries of such Churches as have it in their power yet to do so, and by all where the system has been adopted and practised, where it can be done with the consent of the pew-holders.

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*Alabama.*—The Diocesan School was founded in January, '49, at Tuscaloosa. "The Theological Department is under the personal supervision of the Bishop of the Diocese, who will be aided by such Presbyters as may be connected with the Mission. Situated in a section of country, in which, besides the Parish at Tuscaloosa, there is not another, for the distance of forty miles around, it is designed that the clergy, connected with the Institution, shall act as Missionaries in this destitute district. They will be supported in part by the school, and in part by the Diocesan or General Missionary Society, as the Bishop may seem proper to appoint. The students in this department, will consist of the candidates for Holy Orders, canonically connected with the Diocese, and such others, from neighboring Dioceses, as may desire to avail themselves of the advantages offered by the Mission. In order to meet the objection, which may be raised on the score of expense, arrangements will be made, by which the candidates, connected with the Diocese, may meet their current expenses, by devoting a portion of each day under the personal supervision of the Principal, to the labor of instruction in the Classical Department." "The religious exercises of this department consists of morning and evening service, comprising most of the daily morning and evening service in the Book of Common Prayer. The pupils are required to study the Catechism, and such other lessons in the Liturgy and Offices of the Church, as the Bishop may from time to time appoint. No opportunity is omitted of impressing upon their young minds, the necessity and duty of religious obedience. They are regarded as the Church would have them; not in the light of mere pupils, but as Catechumens, under a course of training for confirmation, and expected to avail themselves of all their high and blessed privileges as "members of Christ, children of God, and inheritors of the Kingdom of Heaven." In addition to these services at the School, they are required to attend the Parish Church as often as is may be opened for divine service. They regard the efforts of the Rt. Rev. the Bishop of

the Diocese, to establish a Seminary of learning, to be under his control, for the education of Candidates for the Ministry, and the inculcation of the distinctive principles of the Church into the minds of the youth of the State, as a movement highly important to the interests of the Diocese, and one in every way worthy the support of this Convention."

*Trinity School, North-Carolina.*—We invite attention to the advertisement on the cover, and add our sincere wishes for the health (which had suffered in our climate) and welfare of the worthy Rector, and for the large usefulness of the valuable institution to govern which he has been called.

*Sound Doctrine.*—"Some Churches owe their origin to that principle which has evinced itself in the desire to have ignorant Priests for ignorant people—to have each grade in society supplied with Ministers belonging to their grade, and which we believe to be as fundamentally wrong, as it entirely opposed to the spirit of the Church."

[*Ecclesiologist.*]

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### OBITUARY NOTICES.

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On the — of July, at Abbeville C. H., departed this life, Mr. JAMES S. WILSON, one of the Vestry of "Trinity Church," in that village.

The following remarks, in substance, were made at the close of a sermon:—"Since my last visit, it has pleased a wise God, 'who doth all things well'—a merciful God, 'who doth not willingly afflict' men, but for their profit, to remove from this congregation by death, one of its officers. The death of any one of this small flock is a serious consideration. But we mourn the loss of a capable, faithful, consistent, and useful brother. He recognized his obligations to God, and the Church; he sealed his vows in the rite of Confirmation, and he brought his children to the sacrament of baptism. He was punctual and constant in his attendance, at the Sanctuary and the Altar. Never have I officiated here, without meeting our friend, and having the benefit of such assistance, as a layman can give. When was that holy table spread, without finding him a partaker of the bread and wine appointed to strengthen and refresh the soul.

"It is impossible not to realize the loss this Church and the community have sustained by his departure in the prime of his days. But we trust, 'it is well with him,' and we pray that the bereavement may be sanctified to his family, his brethren in Christ, and all who knew him, and that we all may know that 'it is good to be afflicted.'—*Amen.*

Departed this scene of sorrow and suffering, at Grahamville in July last, ANN, third daughter of the late Rev. T. C. and Mrs. C. DUPONT, aged six years.

We have been lately called upon to dwell with melancholy upon the sad news of this bud, torn from its parent stock (upon whom the dark waters of this troublesome world have made an overwhelming breach) and consigned to that narrow cell, from whence there is no return,

Until th' eternal morn shall wake  
The slumber of the tomb.

Possessed naturally of a frank and lively disposition, combined with such simplicity, the subject of this memoir evinced in her conduct "that she was a lamb of Christ indeed, in whom was no guile;" gaining the admiration of those who knew her, and entwining around the hearts of her friends insensibly, although irresistibly, those tender cords of love, which will not be severed even in death.

We mourn indeed, but not as without hope; we shall go to her, but she will not return to us. We feel assured indeed, that her "frail bark" launched upon the ocean of eternity has reached the shore of bliss; for our Saviour having looked with fondness upon the innocence of these cherubs of earth, declared, "except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

While the Church militant has lost a member to sing the praises of the Lamb, on earth, the Church triumphant has gained one more to swell the angelic choir, who breathe his praises on harps of love.

She died, ere her expanding soul  
Had ever burnt with wrong desire,  
Had ever spurned at heaven's control,  
Or ever quenched its sacred fires.

She died to sin, she died to cares,  
But for a moment felt the rod,  
O mourner, such the Lord declares,  
"Such are the children of our God."

AMICUS VERUS.

## ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of September.

|  |   |   |   |   |   |          |
|--|---|---|---|---|---|----------|
| From Christ Church Parish, domestic, general,                                    | - | - | - | - | - | \$10 00  |
| Monthly Missionary Lecture, Nashotah \$5, Western \$2.14,                        | - | - | - | - | - | 7 14     |
| From a lady for Bishop in California,  | - | - | - | - | - | 5 00     |
| From St. John's Berkley, Chickasaw Indians,                                      | - | - | - | - | - | 40 00    |
| From St. Michael's, Charleston, Student at Nashotah,                             | - | - | - | - | - | 13 42    |
| Do. do. Library at do.   | - | - | - | - | - | 3 55     |
| Do. do. Missions in Wisconsin,   | - | - | - | - | - | 3 00     |
| Do. do. do. General,   | - | - | - | - | - | 29 11    |
| From St. Michael's Sunday School, for education of student at Nashotah,          | - | - | - | - | - | 25 00    |
| From United Parishes of St. Stephen's & Upper St. John's, for Chickasaw Mission, | - | - | - | - | - | 23 00    |
| Do. do. do. Bp. Freeman's Mission School,  | - | - | - | - | - | 20 00    |
| Do. do. do. Domestic, general,   | - | - | - | - | - | 50 00    |
|  |   |   |   |   |   | \$229 25 |

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the following receipts through the hands of J. K. Sass, Esq., namely; from Trinity Church, Columbia, the Rev. P. J. Shand, Rector, \$12; and from the Monthly Missionary Lecture, \$3.

Nashotah Lakes, Mo., Aug. 24, 1849.

JAMES LLOYD BRECK,  
*Agent for Nashotah Mission.*

## CALENDAR FOR OCTOBER.

|   |  |
|---|--|
| 7. 13th Sunday after Trinity.   | 18. St. Luke the Evangelist. Anniversary of the Orphan-House.    |
| 14. 19th Sunday after Trinity.  | 21. 20th Sunday after Trinity.                                   |
| 17. Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the P. E. Ch. in S. C. | 23. 21st Sunday after Trinity. St. Simon and St. Jude, Apostles. |

## ERRATA.

Page 183, line 13, for "propagated," read promulgated.

186, " 9, from bottom, for "least," read best.

190, " 8, for "influence," read intercourse; line 15, for "its," read his; line 23, for "review," read reviewed.

194, " 9, from bottom, for "divisions" read Missions.

200, the Poetry is not original but selected.



THE  
CHARLESTON GOSPEL MESSENGER,  
AND  
PROTESTANT EPISCOPAL REGISTER.

Vol. XXVI.

NOVEMBER 1849.

No. 308.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—As Confirmation is to be administered in Charleston this month, please publish the following Sermon.

SERMON ON CONFIRMATION.

Acts xv. 41.—“*And he went through Syria and Cilicia, confirming the Churches.*”

“The Churches,” that is, the *members* of the branches of the one Church—they who had been baptized and arrived at years of discretion. “He went, confirming.” The Apostle Paul is the individual referred to. In verse 40, we read, “Paul chose Silas, being commended by the brethren unto the grace of God.” Silas was one of the chief men among the brethren. (Acts xv. 22,) supposed to have one of the seventy elders. In this Missionary tour, this Silas, the Presbyter, was the companion of the Apostle Paul. But when confirmation is alluded to, Paul *alone* is mentioned as the administrator of that holy rite. Thus we are *incidentally* taught two doctrines of our holy religion, viz., the doctrine of *imparity* in the ministry of Christ—and, that to administer the laying on of hands, or confirmation is a function peculiar to the first of the three orders. In this holy rite, there is a *confirmation* of your baptism, a *renewal* of holy vows and resolutions on your part, and a ratification of exceeding great and precious promises on the part of your *Maker*. Were you baptized in *infancy*? In confirmation, you declare that you approve the act of your parents and sponsors; that you are resolved by the grace of God to do and believe as they have promised you would. You declare impressively to *mankind*, and we doubt not acceptably to God, that you anxiously desire to be numbered among *His* children, among the members of Christ, and the inheritors of heaven, and that you will let nothing be wanting, which may secure to you these inestimable privileges. Were you baptized in *riper* years? In confirmation, you repeat the solemn and interesting vows which you then made. You again declare, that you do believe the Gospel, and promise to repent, to obey, to live, by God’s help as becomes a Christian, in this instance, to the officer in the first order of his Church, as you had at first to one of his ministers, in second or third order. The confirmed person acknowledges his insufficiency; his need of divine grace, and his desire to obtain it, in the use of the means of divine appointment. Is it the duty of parents to bring their children to baptism, and is it less the duty of *those* children, when they arrive at years of discretion, to ratify and confirm, by their

own act, *that* baptism? Can they reasonably expect the *privileges* of the baptized, if they refuse to assume the *obligations* of the baptized? How can the act of their pious parents prove a blessing to them, if they virtually *annul* it? If it be a duty to seek the assistance of the holy Spirit of God, necessary to our understanding, and performing His commandments. If it be a duty to listen to the voice of God's Church, to be followers of those apostolic men, who through faith and patience have inherited the promises—to be a follower of our Lord Jesus Christ, whose study it was to fulfil all righteousness—who, at twelve years of age, came up to the temple with his pious parents, to take upon himself, after the custom of the law, the obligations of a believer, to “avouch the Lord Jehovah as his God,” and to receive the adoption of his children, *then* my friends of every age, who have not yet confirmed your vows, and been confirmed in them by your Heavenly Father, there can be no doubt on the present subject. The path of duty is plain and open before you.

While we invite you to this *duty*, we remind you also that it is a *privilege*. On the day of the baptism of our blessed Lord, there came a voice from heaven, saying, “This is my beloved Son in whom I am well pleased.” And we cannot doubt but that the Almighty is well pleased (in an inferior degree of course, we must admit) with the baptism of every sincere believer, and with that similar and solemn transaction, in which, with the temper of the prodigal, he comes up to his father's house, confessing and bewailing his sins; acknowledging the long-suffering goodness of God; pledging an entire reformation, and praying both for pardon for the past, and grace for the future. What *rich* satisfaction in the consciousness that God approves the act of our confirmation, and that our penitence, our prayers, and our vows will be accepted by Him. But this is not all. The reformed sinner is not only *pardoned*, but is blessed with that grace which shall keep, which alone can keep “his feet from falling, his eyes from tears, and his soul from death.” The grace of consolation and sanctification is promised by Him, who is not a man that *he* can deceive, to every worthy confirmant; and this grace, which shall guide him through the perplexities of life; comfort and cheer his spirits in the day of adversity, and eradicate the evil principles of his nature, while it implants whatever things are pure, and good and lovely; this grace, the best blessing which man can have on this side of his grave, shall be succeeded.

then to this ordinance of Confirmation, and be refreshed—be strengthened—be sanctified—and leading the rest of your life according to this beginning; be assured, and we do assure you on the authority of the Divine Word, you will be saved—you will be glorified—you will be happy,—world without end. But remember God seeth the *heart*—the outward act is acceptable to Him, only as it indicates the disposition which prevails within. He says, “My Son give me thine *heart*.” Is thy heart right? Is it penetrated with sorrow for the sins too often committed against a merciful Father, and a bountiful Redeemer? Is it sincere and determined in the resolution to forsake that which is evil, and to follow ardently, unceasingly, and with a constant desire of progressive improvement, that holiness without which no man shall see the Lord, pressing forward, not counting itself to have already attained towards the prize of the high calling of a Christian? Has it, in deed and in truth, a dislike to the wicked world which it renounces; a relish for the holy duties in which it engages, and a desire for the holy scenes which it professedly pants after? In one word, has thy heart the aversions and the desires which it professes in the rite of Confirmation? If so, the transaction will be acceptable to God, and a source of unfailling satisfaction to thyself. Prepare then, for this holy ordinance, that you may realize its import, and reap a full reward. But let not what has been said discourage any one from approaching this their bounden duty and service. Let no one say that he will not come, *because he is not prepared*. Let him rather prepare himself. As he values the approbation of his God, and the peace of his own mind, and the eternal salvation of his soul, let him not wilfully neglect any positive duty; any means of grace; any opportunity of weakening the power of temporal objects, and for his encouragement in the pursuit of the one thing needful. How many aged Christians recur with delightful recollections to the day of their Confirmation, the day on which, in a more especial manner they remembered their Creator. They remembered all that the Son of God had done and suffered for them—they remembered their danger, while out of the covenant with God; they resolved to renounce sin; to endeavor to love God, and to live in His fear and worship. Was it not by this Confirmation, in part at least, that they were strengthened and enabled to persevere in a long life of virtue and piety? Was it not then that they received at baptism also a spark of grace, which was warmed brighter and brighter as they advanced?

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